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Some of the various attempts, ancient and modern, to explain the etymology of the curious and baffling words, *συκοφαντεῖν* and *συκοφάντης*, are assembled in the Introduction. I miss here a reference to the article of A. B. Cook in *The Classical Review* 21 (1907), 133-136, who upholds Sittl's view that *συκοφαντεῖν* is equivalent to the French *faire la figue*, an obscene gesture; hence *συκοφάντης* = *ὑβριστής*. The author does not unqualifiedly approve any of the numerous suggested etymologies, although he leans to Shadwell's interpretation (see Liddell and Scott), that *συκοφαντεῖν* is practically a synonym of *σελεῖν*, i. e. to shake figs (money) from the fig-tree (the rich victim).

Chapter I treats of the Development of Sycophancy. Sycophancy is defined as false witness, professional advocacy, information, blackmail, pettifoggery, and general roguery. This evil originated and developed, as many writers have shown, because of the lack of a state prosecutor in Athens. Any private citizen, good or bad, could involve any public or private person in a just or unjust prosecution. Numerous abuses naturally resulted because of the ease of bringing prosecution and of extorting blackmail from the guilty, or innocent, victim. Easy-going legal procedure, combined with large, popular juries, whose members might at times be swayed by emotion, made unjust verdicts possible in some cases. In the section of this chapter wherein there is a discussion of the Prevalence of Sycophancy I can not help feeling, in spite of the writer's own reservations, that, owing to a natural and tempting, but dangerous, over-emphasis of evidence derived from the comedies of Aristophanes, in particular the *Wasps*, he has painted too black a picture of the wide-spread extent of the existence and practice of sycophancy.

In Chapter II there is an excellent description of the Activities and Methods of Sycophants. In Chapter III the careers of Typical Athenian Sycophants are narrated. These villains are Agoratus, Callimachus, Aristogiton, and Theocrines. It is important, I think, to note that the rascally activities of these worthies belong to the *fourth* century, although Agoratus and Callimachus profited by the unhappy political situation in Athens after 411 B. C. Chapter IV deals with Checks on Sycophancy, the direct and indirect measures (often, unhappily, ineffectual) which were adopted by the Athenians as a protection against this growing evil.

The author's English is clear and correct, but the style is monotonous by reason of the too frequent short, choppy sentences.

In conclusion it may be said that this dissertation is to be commended as a careful presentation of the evidence relative to sycophancy and is based on wide and accurate reading, especially, of course, in the Orators.

COLUMBIA UNIVERSITY.

LA RUE VAN HOOK.

A Study of Latin Hymns. By Alice King McGilton. Boston: Richard G. Badger (1918). Pp. 116.

This book gives a sketch of the origin and development, by centuries, of Latin hymnody. It is not a literary study, nor is it a scientific philological examination of the subject. It might serve as an introduction to a collection of hymns, but it is of little value otherwise, for few hymns are given in full and the comments on them and on their authors are superficial and in great part taken from Duffield's book. The Bibliography (pages 71-116) is inadequate and the author mainly follows the authorities used by Trench and March a generation ago. No reference is made to John Julian's book, *A Dictionary of Hymnology* (New York, 1892), or to the critical work of the last twenty-five years.

The book is the work of an enthusiastic novice whose preparation for her task was defective, yet as a whole it gives an outlook over the broad plain of Latin hymnody, and, if a reader should be led by it to a later acquaintance with the hymns themselves, it will have served a good purpose.

UNIVERSITY OF CALIFORNIA.

W. A. MERRILL.

#### PHILADELPHIA SOCIETY FOR THE PROMOTION OF LIBERAL STUDIES

The Philadelphia Society for the Promotion of Liberal Studies has just issued a circular, giving a list of lectures, which, by special arrangement with the lecturers, the Society is able to put at the disposal of the High Schools in the vicinity of Philadelphia and in the city itself. There is no charge for these lectures, other than traveling expenses of the lecturers, who have kindly consented to go to the Schools for appointment according to the convenience of the School. Communications in regard to the lectures should be addressed to Miss Jessie E. Allen, Chairman of the Lecture-ship Committee, Philadelphia High School for Girls, 17th and Spring Garden Streets.

The pamphlet contains the names of 19 lecturers (15 men, 4 women), who offer a total of 32 lectures, of which 23 are to be illustrated with stereopticon views.

C. K.

#### THE CLASSICAL CLUB OF PHILADELPHIA

The 142nd meeting of The Classical Club of Philadelphia was held on Friday evening, January 3, with twenty-seven members present. Rev. G. B. Matthews presented an interesting brief communication, an abstract of a recent paper by W. M. Flinders Petrie, read before the British Academy, contending for the credibility and historical trustworthiness of the neglected Tysilio manuscript. It was shown that Tysilio's account of the invasions of Caesar is readily reconcilable with Caesar's own account, the main difference being due to the differing points of view of the invaded and the invader. The paper of the evening was read by the Secretary, the subject being *The Early Centuries of Kultur*. The paper was based upon the Latin Chronicles of Germany from the tenth to the fourteenth centuries, especially upon Adam of Bremen, Lasciscius, and Peter of Dusburg, and sought to show that the modern German Kultur was a direct and progressive development from the theories and practices of the *Fratres Theutonice Domus* in the conquest of Prussia.

B. W. MITCHELL, Secretary.